

Ethics and Praxis

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The first *asl* (*Asl*, plural usual, denotes origin, source, foundation, basis, fundamental or principle. (Trans.)), or principle, established by Islam is that the things which Allah has created and the benefits derived from them are essentially for man's use, and hence are permissible. Nothing is haram except what is prohibited by a sound and explicit *nas* (*Nas* denotes either a verse of the Qur'an or a clear, authentic, and explicit *sunnah* (practice or saying) of Prophet Muhammad. These are the two main sources of Islamic law, i.e., its *Shari'ah*. (Trans.)) from the Law-Giver, Allah Subhanahu wa Ta'ala. If the *nas* is not sound, as for example in the case of a weak *hadith*, or if it is not explicit in stating the prohibition, the original principle of permissibility applies....

2.11 Necessity Dictates Exceptions While Islam has narrowed the range of what is prohibited, it is, at the same time, very strict in seeing that its prohibitions are observed. Accordingly, it has blocked the ways, apparent or hidden, leading to what is prohibited. Thus, what is conducive to the haram is itself haram, what assists in committing the haram is haram, any rationalization for engaging in the haram is haram, and so on, to the last of

the principles which we have elucidated. At the same time, Islam is not oblivious to the exigencies of life, to their magnitude, nor to human weakness and capacity to face them. It permits the Muslim, under the compulsion of necessity to eat a prohibited food in quantities sufficient to remove the necessity and save himself from death... {1}

Islam has in itself a method, a test for proper judgement. Not everything is accepted merely due to the sayings of a venerated person.

Formations of al-shariah (exoteric application) fall into one of five categories known as “the five rulings” (الأحكام الخمسة, *al-aḥkām al-khamsa*):

1. *fard/wājib* (واجب / فرض) - compulsory, obligatory
2. *mustaḥabb/mandūb* (مستحب) - recommended
3. *mubāḥ* (مباح) - neutral, not involving God's judgment
4. *makrūh* (مكروه) - disliked, reprehensible
5. *ḥarām/maḥzūr* (محظور / حرام) - forbidden

It is a sin or a crime to perform a forbidden action or not to perform a mandatory action. Reprehensible acts should be avoided, but they are not considered to be sinful or punishable. Avoiding reprehensible acts and performing recommended acts is held to be subject of reward in al-akhirah, while allowed actions entail no judgement from Allah. The verdict depends on whether the action is committed out of necessity (*ḍarūra*).

وَمَا ظَلَمْنَاهُمْ وَلَكِنْ ظَلَمُوا أَنْفُسَهُمْ فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمُ الَّتِي يَدْعُونَ مِنْ
دُونِ اللَّهِ مِنْ شَيْءٍ لَمَّا جَاءَ أَمْرُ رَبِّكَ وَمَا زَادُوهُمْ غَيْرَ تَتْنِيبٍ ﴿١٠﴾

We did not commit Zulm (injustice, harm) against them. They committed Zulm against themselves by not considering and applying the advice of Allah. And this contributed to their boundedness in ruin. {2}

Zulm is the Arabic word used interchangeably for cruelty or unjust acts of exploitation, oppression, and wrongdoing, whereby a person either deprives others of their rights or does not fulfill his obligations towards them. In Turkish, it is known as **zulüm** and other cognates of this word are prevalent in several Semitic and Indo-European languages.

A person who commits zulm is called a "ظالم **zaalim**".

The practice of Taqiyya (external magick) and Kitmaan are essential for the apprehension of Allah.

It is acceptable (for a Muslim) to eat the meat of a dead animal at a time of great hunger (starvation to the extent that the stomach is devoid of all food); and to loosen a bite of food (for fear of choking to death) by alcohol; and to utter words of unbelief; and if one is living in an environment where evil and corruption are the pervasive norm, and permissible things (Halal) are the exception and a rarity, then one can use whatever is available to fulfill his needs {3}

The Almighty, the Provider, the Sustainer has given this gift in the Dunya of the duniawi and with 'Aql, reason, judgement it is permissible to use the duniawi (causal forms and abstractions) insofar as they concern and promote the halal

and numinous. By this, all forms and abstractions may be used if they do not contradict the foundational pillars of Islam.

- i) Shahadah - affirmation of Allah and his messenger
- ii) Salah - exoteric devotion and remembrance, mindfulness of the deeni (that which relates to the deen of Islam)
- iii) Zakat - giving of causal wealth to the community's folk in assistance
- iv) Sawm - presencing pathei-mathos
- v) Hajj - pilgrimage to numinous causal gates

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ : سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ أَضْعَفُ الْإِيمَانِ

Whosoever of you sees an forbidden act, let him change it with his hand (i.e. through physical means); and if he is not able to do so, then let him change it with his tongue (i.e. through words); and if he is not able to do so, then with his heart (i.e. intention). {4}

And the word of ethics is in the Jā'iz (جائز), i.e. that which is allowed or permissible. As a rule, everything that is not prohibited is allowed. (qv halal, mustahabb, mandub).

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Notes

{1} Halal and Haram, Sheikh Yusuf al-Qardawi

{2} Quran 11:101 Interpretation of Meaning

Arabic أَمْرُ (amru) from مَرَّ (' āmara), non-past يُؤَامِرُ (yu ' āmiru)

to ask advice of, to seek the opinion of, to consult

{3} al-Ashbah Wa al-Naza'ir, Jalal al-Din al-Suyuti

{4} Sahih Muslim, Interpretation of Meaning